



The Muslim Sunrise

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The Ahmadiyya Movement In Islam

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashiruddin Mahmud Ahmad, under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them.

INDIA

Qadian, E. Punjab

WEST PAKISTAN (Center)

Rabwah

U.S.A.

1. The American Fazl Mosque
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Washington 8, D. C.
2. 2522 Webster Avenue
Pittsburgh 19, Pa.
3. 4448 S. Wabash Ave.
Chicago 15, Ill.
4. 118 W. 87th Street
New York 24, N. Y.
5. 1440 N. Curson St.
Los Angeles 46, Calif.

ENGLAND

The London Mosque
63 Melrose Road
London S. W. 18

BRITISH WEST INDIES

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Port of Spain, Trinidad

SPAIN

K. I. Zafar
Lista 58, Madrid

SWITZERLAND

Herbstweg 77, Zurich 11/50

GERMANY

Hamburg-Stellingen
Wieck Strasse, 24

NETHERLANDS

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SYRIA

Zaviatul Husni,
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MAURITIUS

Ahmadiyya Mission, Rose Hill

INDONESIA

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2. Nagarawanji 57, Tasikmalaja
3. Bubutan Gang 1, No. 2, Surabayaia

BURMA

143—31 Street, Rangoon

CEYLON

99 Driebergs Ave., Colombo

BORNEO

Box 30, Jesselton

MALAY

111 Onan Rd., Singapore



A Passage from the Holy Quran

And when thy Lord brings forth from Adam's children—out of their loins—their offsprings and makes them witnesses against their own selves *by saying*: 'Am I not your Lord?' they say, 'Yea, we do bear witness.' *This He does* lest you should say on the Day of Resurrection, 'We were surely unaware of this.'

Or lest you should say, 'It was only our fathers who attributed co-partners to *God* in the past and we were *merely* a generation after them. Wilt Thou then destroy us for what was done by those who lied?'

And thus do We make clear the Signs, *that they may be admonished* and that they may return to Us.

Al-A'rāf:173-175.

The Role of the Minority in Jewish Experience

by

Rabbi Richard E. Singer

Many of us who are members of the American Council for Judaism have experienced emotions of discomfort, sadness and dejection, as we have reacted to the attitude of numbers of our co-religionists. Although there are always those strong personalities who almost embrace rejection and unpopularity and glory in their rugged individualism, many of us are less sure of ourselves. We lack the persistence and the confidence to say not only to the world but to ourselves that we are right and that others are wrong. We find it particularly difficult to assume a positive stance of rightness when we have been taught to believe that what looks historically or morally right to one side may look wrong to the other side. Our liberalism is often emotionally and intellectually inhibiting.

Nevertheless, we do believe. We believe in Judaism as a universal faith. We believe that the Jew may retain his religious identity while he pursues a course of social and intellectual and emotional integration in whatever community he finds himself. We believe that the Jew lives best and works best when what he does develops out of a religious framework. We see the Jew as a member of an essentially religious fellowship.

We believe. We take these ideas as the basis for many of the attitudes and activities of our lives.

Excerpts from a sermon delivered at the Sabbath Eve Worship Service during the fifteenth Annual Conference of the American Council for Judaism on January 23, 1959. Rabbi Richard E. Singer is the spiritual leader of the Lakeside Congregation for Reform Judaism, Highland Park, Illinois.

But at the same time that we believe in religious fellowships and integrative activities and optimistic attitudes in reviewing the past and examining the possibilities of the future, we seek another element in life. We seek an orientation. We seek a feeling of continuity. We seek a sense of belonging to this great 3000 year old religious tradition with which we say we identify and which others say we reject.

Where do we belong—we religionists, we integrationists, we optimists, in the long story of Jewish history?

Are we unique? Is our position necessarily isolated and lonely? Are we some new species of Jew? Have we miraculously been permitted to glimpse a new revealed truth? Are our lives so meritorious that we can ascribe to ourselves perceptions unknown by our forebears?

Indeed not. We are not prophets or sons of prophets. We have no grandiose ideas of ourselves. Most of us have come to terms with our failures and flaws and have learned to accept the human reality that perfection is unachievable by man. We are men and women, we are citizens of a land which we love, we are Jews engaged in a Jewish activity which has claimed now for more than 15 years much of the time and effort of a devoted group.

Where does this group belong in the 3000 year sweep of Jewish experience?

We have been taught that our point of view is eloquently expressed in two general areas: in what we know as Prophetic Judaism and in what has been called, in an effort of differentiation, "classical" Reform Judaism. I should say, parenthetically, that the term "classical" is unsatisfactory to some of us. If what we mean by "Reform" is a re-forming faith, its very process would act against the static quality of the classical.

But, to continue . . . Within these two widely separated religious movements—Prophetic Judaism and Reform Judaism—we have found an ideological home.

But I would submit to you that our selection of a spiritual dwelling place has been uncomfortable and unsatisfying. In straddling the centuries between Amos and Isaac Mayer Wise we have known great religious and intellectual distress. For we have been aware that Judaism did not begin or end with the prophets and that the formulations of Wise and Kohler and Einhorn and Geiger and Hirsch and all the others were not isolated phenomena, but part of a great continuum of experience and emotion and intellectual reaction to that experience.

And this evening, in a necessarily limited way, I should like to try to fill in the empty space between the 8th pre-Christian century prophet and the 19th century religious leader. For I believe that *our* attitudes and our existence as a minority fellowship within Judaism are not isolated experiences. What we believe has been known and appreciated and accepted by many other Jews through the centuries. Our universalism, our integrationism, our optimism, is expressed and reexpressed in many, many pages of the history of our past. And I think that through our acquaintance with some of the experiences of our religious forebears we may find strength and encouragement and inspiration for our task. I see us fulfilling a function as a creative minority, a protesting minority, within the wider area of Jewish thought. And I would now review for you examples of this function and this experience as known by our co-religionists who came after the prophets and preceded their spiritual descendants in the Reform movement in Judaism.

The national existence of the Jew came to an end for the first time in 586 B.C. with the fall of Jerusalem to Babylonia. To the exiles Jeremiah sent his letter of encouragement and hope, advising them to begin life anew in their new home, to build houses and to dwell in them, to give daughters in marriage and to take wives for their sons, and to seek the peace of the city in which they found themselves.

And we know, and have been told many times, that life in Babylon for the exiles was good. The newcomers were well treated.

They became satisfied with their new home. Sufficiently satisfied so that when the opportunity to return to Palestine came, they did not go back. The one-time exiles remained in Babylonia and developed a flourishing life.

Elias J. Bickerman of the Jewish Theological Seminary writes in *The Jews—Their History, Culture, and Religion*, edited by Louis Finkelstein: "The exceptional fact of Jewish history is the reluctance of so many of the exiled to go back. They remained in Mesopotamia."

This new community of Jews in Babylonia in the period before Persian conquest in 539 B.C. was not a self-contained, isolated and separated group of people, removed from the secular culture of the land. On the contrary, Jews were very much a part of the world in which they lived.

In the Biblical book of Ezra, which scholars tell us was written at this time, we read the recapitulation of Judaic law permitting a stranger living only temporarily among Jews to celebrate the Pass-over feast with the permanent members of the Jewish fellowship (Ezra 6:21). "One law shall be to him that is homeborn, and unto the stranger who sojourns with you" is set forth in the book of Exodus (12:49). And again in Leviticus . . . "The stranger who sojourns with you shall be to you as the homeborn among you, and thou shalt love him as thyself" (Leviticus 19:34).

These were heady thoughts for the ancient world. Zechariah's statement: "Thus says the Lord of hosts: In those days it shall come to pass that ten men shall take hold of the skirt of him that is a Jew saying: 'We will go with you for we have heard that God is with you'" (Zech 8:23). Was an urgent appeal to Jew and non-Jew to seek together the ways, the moral and ethical ways of the one God of Judaism.

It was the Jewish community, the Jewish religious fellowship that lived after the exile, that established this principle found in Isaiah: "Thus says the Lord: My house shall be called a house of prayer for all people" (Isaiah 56:7). The Jew was at home as a

Jew in the Babylonian world. He felt adequate and secure and complete without a land-people identification with the soil and folk of Palestine.

The openness of some Jewish expressions (and we must never forget that Judaism contains ideas diametrically opposed to one another, and that just as I may adduce this or that experience or belief, someone else may emphasize quite another attitude or teaching) toward the community in which Jews lived, continued through the Persian and into the Greek Period of Jewish history.

Jews found sympathy and friendliness in Alexander and in his successors. Recent archaeological discoveries have shown that the cities on the border of Judea were rich in Greek architecture and art, and we are told that Jews enjoyed a large measure of cultural and religious freedom. Many found great stimulation in Hellenistic thinking and practice.

Ralph Marcus, of the Oriental Institute of the University of Chicago, writing in *Great Ages and Ideas of the Jewish People*, a volume sponsored by Hadassah (and I have used this source to avoid the accusation of anti-Zionist partisanship), states:

"Roughly speaking, one may say that among the Jews of ancient Alexandria, and probably elsewhere, there were three 'denominations,' corresponding to the liberal, conservative, and orthodox groups that are found among the Jews of the United States and England today."

He goes on to say: "Both in the literature of Hellenistic Judaism and in the archeological remains, we have abundant proof that Jewish communities and Jewish individuals were affected by Greco-Roman culture in a number of ways.

"One major proof is that imposing monument of Hellenistic Jewish literature known as the Septuagint, the Greek translation of the Hebrew Bible carried out by a group of Alexandrian Jewish scholars, with the assistance of colleagues sent from Palestine, during

the third and second centuries, B. C. E. No work was ever more fateful for without it the earliest Christian missionaries would have been in no position to convert large numbers of Greek speaking Gentiles and so to make it possible for Christianity to become a world religion in the course of three centuries. Now there can be no question of the essential Jewishness of the Septuagint both in purpose and content. It was designed to meet the educational and liturgical needs of the Diaspora Jews, of whom the vast majority were ignorant of Hebrew. But the Septuagint also exhibits marked Hellenistic influences. There occur in it, for example, Greek mythological terms like 'Titan'; Hebrew names are often Hellenized; Greek metrical forms are used in poetic passages, as in the Book of Proverbs; on occasion attempts are made to smooth out awkward Hebraisms; the translation of some passages, as in parts of Isaiah, reveal an astonishing acquaintance with technical Greek terminology. Thus there is no doubting the presence of Hellenistic elements in the Greek Bible, though it may be said of them, paradoxical as it sounds, that they are merely forms of Jewishness in a Hellenistic environment."

The Jew was very much at home in the Hellenistic world. He lived with it. He borrowed from it. He gave to it. There was a continual spiritual and intellectual interchange between the two communities. The Jew was at home as a Jew in the Greek world. He felt adequate and secure and complete without a land-people identification with the soil and folk of Palestine.

Now all during this time, from the 4th pre-Christian century to the 6th century of the Christian era, another great and lasting Jewish intellectual effort was taking place. The Bible was completed by the 3rd pre-Christian century and the Talmud was beginning to emerge out of intellectual and practical necessity. For the Bible could not serve as a final and fixed guide for all time. And the Jewish fellowship recognized the reality of dynamic movement and adaptation. The Talmud was an 800 year long effort at explaining and amplifying and rationalizing Biblical idealism and morality and legality with the realities of contemporary existence.

We tend sometimes to think of basic Judaism as fixed and static. This was never the case, even within the strictest kind of Orthodoxy. Judaism retained a vitality and flexibility that enabled it to come to terms with surrounding cultures and to exist with them, profiting by the intellectual and spiritual give and take. Judaism is no stranger to the necessities and the creative possibilities of peaceful co-existence.

During the period of Talmudic development there were large Jewish communities in Rome and Alexandria. There was a vast community in Babylonia (Iraq) that finally surpassed the Palestinian center. And in all these groups there was continual social and intellectual exchange, a continual integrative process, working both ways. The Jew found a home, a true home, wherever he lived.

In each of these centers Jews spoke different languages. Hebrew and Aramaic in Palestine, Greek in Egypt, Latin in Rome, Babylonian Aramaic in Mesopotamia. Furthermore, as we examine the sources of history of those times we see that the Talmud makes no effort to conceal differences in religious practice between the Jews of Palestine and Babylonia. Life in Babylonia meant adjustment to a Parthian culture, to a different social, economic, and religious environment from that found in Palestine. And broad theological differences developed among varying Jewish groups as the result of where they happened to live.

There was no single standard of religious behavior or thought in those days and the Jew felt adequate and secure and complete without a land-people identification with the soil and folk of Palestine.

Scholars like to speak sometimes of a "Talmudic civilization" and we might derive a mistaken concept from this term. What it really means may perhaps be understood by this analogy. We speak of an American pattern or an American civilization, and we include in this categorization the environment and the culture of such contrasting ways of life as the Bostonian Aristocrat and the Mississippi share-cropper, the factory worker of Detroit and the cowboy of

Texas, the resort-keeper of Florida and the woodsman of Oregon. Just as there are and have always been immense differences between people in this country, so there are and have always been the greatest of differences among Jews. There has never been an effort to subsume all Judaism or all Jews under one typology or one way of thinking. There has been room, always, for the widest variety of thought and the widest difference of practice.

We find in the Talmud such a statement as this: "Every distress which is only Israel's is no distress. But every distress which is the world's *is* a distress." The broadest kind of universalistic thinking.

On the other hand, we can find statements of the election of the Jew to the status of a particularly chosen group. Judaism is polarized in the Talmud, as in the Bible. There is widest variety. And through it all the position of the minority is respected. "These *and* these are the words of the living God." The majority, by virtue of its numbers, does not have the right, in Jewish thinking, to ride roughshod over minority opinion. It remained for modern interpreters of Judaism to measure all ideas by virtue of their mass appeal. Truth is found, according to the thinking of some, by the *number* of people who accept their interpretation of what is the truth. And woe to the minority! Woe to the small!

This may be the attitude of some contemporary Jewish leaders. But it is not the attitude of numerous expressions of Judaism in some of the oldest texts of our faith.

Talmudic Judaism has an interesting attitude toward Palestine. The Talmud has little use for the mystique of land and soil and people so attractive to so many of our co-religionists. The religious emphasis of the Talmud was placed on the Torah—on the unique moral and ethical insights of Judaism. The religious leadership and emphasis of the Talmud was Torah-centered, Judaism-centered, rather than land-centered. This has been an embarrassment for contemporary Jewish nationalists.

But even more embarrassing for the modern Jewish nationalist is the record of Jewish experience with the Arab world, at least until modern times.

From the beginning Muslims and Jews were friends. Because of the exemption given by Muhammed to members of a religious group with a revealed religion, Jews were not faced with the alternative of death or conversion to Islam. Jews lived side by side with the conquerors of much of the then-known world.

The Muslims were conquerors of a somewhat different quality. Victors militarily and politically, they did not regard the civilization of vanquished lands with contempt. They discovered and adapted the riches of Syrian, Persian and Hindu culture and quickly made them available through Arabic to large groups of people. During the 9th and 10th centuries, a steady flow of works on Greek medicine, physics, astronomy, mathematics and philosophy, Persian belles-lettres, and Hindu mathematics and astronomy were translated into Arabic.

With this wealth of learning set before them it is not surprising that the Jewish members of Muslim communities shifted their language preference from Aramaic to Arabic. And a sizeable minority of Jews developed a great appetite for the literature in Arabic, not only the imported portions, but the Quran and Muslim poetry, biography and history. Jews became citizens in fact of a vast world. And their naturalization in the culture of their environment was of supreme importance.

In what he calls "The Great Fusion" Abraham S. Halkin writes: "The vocabulary of the Islamic faith finds its way into Jewish books . . . The Arabs' practice of citing poetry in their works is taken over by Jews. Jewish writing teems with sentences from the works of scientists, philosophers, and theologians. Indeed, Arabic literature, native and imported, becomes the general background of all that the Jews write. And all this goes on for a long time with no hostility toward the foreign learning . . ."

He continues . . . "It is not surprising, then, that a linguistic transformation took place among the Jews within the Muslim Empire. By the tenth century probably the great majority of them used Arabic as their vernacular . . . What is surprising is the thoroughness with which the language established itself in the life and culture of the Jewish population. It served not only as their vernacular in conversation but also as their means of expression in writing. Letters, documents and books, were composed in Arabic."

And he concludes . . . "there were no conscious motives behind the widespread use of Arabic. In view of the extensive adjustment of the Jews under Islam and the degree to which they identified with its culture, nothing is more natural than they should use in their writings the language which served them in every other need. It simply did not occur to them in their prose works to choose Hebrew as a mark of identification."

Maimonides, Judah haLevi, and other scholars and poets of the time, wrote in Arabic.

In Spain, life under Islam was very pleasant. Many Jews, we read, became fond of worldly pleasures; they learned to appreciate the charms and satisfactions of instrumental music and the aesthetic grace of the dance. They participated in drinking bouts. They gossiped about women with their friends—Jewish and Muslim. They engaged in intellectualized literary discussions. They were stimulated by Muslim poetry and wrote their own. There was a continual give and take, a great meeting, a continuing dialogue between the Jew and his Muslim counterpart.

In the Muslim world the Jew felt adequate and secure and complete without a land-people identification with the soil and folk of Palestine. In the Muslim world the Jew was at home. He was secure. He was integrated. He was optimistic for his future. And the experiences of Jews during the centuries of Mohammedan rule constitute a highly significant chapter in the story of the intellectual and social achievements of members of the Jewish fellowship.

But if we are surprised at the records of Jewish experience in the Muslim world, at the records of happiness and at-homeness, we are even more surprised when we examine the medieval world. For despite what we have been told by so many contemporary Jewish "historians," we can find a hopeful record of the Jew in the so-called "dark-ages."

The commentators on the great achievements of the Enlightenment and the Emancipation that followed the great revolutions of the 18th century have probably painted too dark a picture of medieval times in their effort to make a contrast with what happened in the surge to liberalism. We customarily think of the Jew in medieval times as a suffering human being, hunted from pillar to post, knowing little rest, persecuted by all men. But this is not the whole story . . .

True, the Jew suffered in medieval times. But he was not alone. All men suffered. All men knew a rigid kind of living as a result of the stratification of society itself.

Europe, during the Middle Ages, was a corporate society divided into "estates," each endowed with a specific status in public law as well as in practical life. Jews formed a separate corporate body within the general corporate structure. And it makes little sense to speak of equality for the Jew or anyone else in Medieval Europe. Equality with whom? There certainly was no single legal status into which Jews might fit. Compared with other groups in the population the Jewish fellowship certainly did not enjoy all the rights either of the nobility or the clergy. Its status could be compared with that of the burghers, the "freemen"—with privileges of residence and movement, but with certain tax liabilities and economic restrictions. However, we must not forget the essential fact that Jews could and did enjoy incomparably more rights and fewer burdens than the villeins—that unfree, downtrodden mass of humanity which constituted the majority of every Christian population in late Medieval Europe.

And for this reason, when Emancipation came, there were those Jews who resisted it. They were not sure what their new status would be. They felt much more at home with the known strictures of the old than with the tenuous promises of the new. Moreover, Jews then as now feared the opportunities of emancipation and feared the possible loss of identity that comes with freedom. There are Jews in our time, as you know, who see practical results emanating from anti-Semitism and who are concerned, as Nahum Goldmann recently expressed himself, with the "decline" of anti-Jewish feeling.

Here, then, is a brief account of several different periods of Jewish experience. Experience that points to the inescapable fact that in all ages and in all countries where Jews have lived they have known, along with their fellowmen, unhappiness and despair, but they have also known acceptance and opportunity and at-homeness and promise. All men have suffered. The Jew has suffered. All men have known opportunities—the Jew has known them also.

In all eras the thrust to integration has been known along with the desire to retain a religious identity through separatism. The Jew has found a purpose in his Jewishness when he has seen it for what it is—a grand statement of morality and idealism, a spur to knowledge and intellectual achievement, a statement of the most advanced kind of international identification man has ever made.

Maintaining his religious identity the Jew has found spiritual integrity wherever he has lived. This integrity has sustained his desire to be one with his fellowman, to live alongside him, partaking of the same culture, knowing the same life, understanding the Jewish religious framework in which he lives as a spiritual guide best suited to his personality.

We all realize the breadth of opportunity there now exists for the Jew, living as a member of a religious fellowship, to share and participate in the broadest manner in the culture of this land of diversity. The broadest participation—the strongest religious identification.

Christian Missions and the Muslim World

by

Dr. Garland Evans Hopkins

I shall not try to deal with all the errors in fact, but to put the Muslim population at 322 million when it now approaches, if indeed it has not passed, 500 million is too glaring an error to let pass. The current mission study books on the Middle East (which unhappily are written with much the same bias and with much the same unwarranted assumptions as the Reid article) also, for whatever reason, play down the number of Muslims in the World.

To say Islam makes "few ethical demands" on its followers is untrue. That many Muslims do not live up to Islam's ethical demands is true, just as in the case of Christians—and I suspect no more or less so. Why say there is "nominal acceptance" only of the Old Testament? There is recognition in Islam that both the Old and New Testaments are valid revelations from God. I do not quarrel with the terminology "nominal acceptance," however; only with the omission of the New Testament among the accepted.

Only Half Truth

"Jesus is one in a long line of prophets," Reid writes. That is true as far as it goes, but why must we continue the technique of telling only half, and that the most unattractive half, of the truth about Islam? Jesus is certainly unique among the prophets as Islam sees Him. There is a good argument that our Bible does not teach the virgin birth; there can be no question that the Quran

Excerpts from an article written by Dr. Garland E. Hopkins and published in *The Virginia Methodist Advocate*, September 11, 1958, replying to an earlier article written by W. W. Reid of the Methodist Board of Missions. Dr. Hopkins is Secretary-General of the Continuing Committee on Muslim-Christian Co-operation.

does. This same Jesus, Muslims believe, lives today in heaven and will return to judge the world in the last days. While denying the crucifixion and resurrection (as impossible indignity for God to visit on His Chosen Messenger), one often hears many Muslims say, "Isa (Jesus) lives and will come again. Muhammad is dead and will never return."

One might gather from the article that the Muslims were responsible for the crusades, a hardly tenable theory any longer. I doubt, however, that missionary inability to convert Muslims is due to the bitter legacy of wars. It is more likely due to the lack of sense of need for conversion from one faith to another so similar, to a sense of well-being and satisfaction with Islam, and to some skepticism about how Christian is Christianity. Remember, the crusades were fought in the name of Christ; the colonial powers (including the French in Algeria) are Christian; the not-so-far-off South Africans are Christians. Islam knows no color bars, no segregation; to many Muslims Christianity seems willing to compromise its teaching of brotherhood where color is concerned. A wrong concept? Perhaps, but understandable; our Virginia school situation, for example, is reported daily in the press and over the radio throughout the Muslim World.

"Muslims"—Not "Mohammedans"

I doubt that Pakistan is any more or less enlightened and liberal than many other Muslim states. Certainly it is a tolerant society, but so also are all true Islamic states. Surely there are backward Muslim countries; just as there are Spain and Colombia. But no religion has ever so widely advocated or practiced tolerance of other faiths (excepting pagans) as has Islam. The old canard about "converting with the sword" certainly has been more often applicable in history to Christians than to Muslims, whether or not it is true to say the Kabyles "were forced by the sword to embrace Islam." How did the Anglo-Saxons get Christianity? However

they got Islam, the Kabyles are better off with it than with their old Berber paganism; and would be still better off if they were better Muslims, paying stricter attention to Muslim (not, please, "Mohammedan" — the term is resented and misleading; Muslims insist they follow God, not Mohammed, who was only a man as other men) law. I cannot join in the implied chortle of joy that a few (a pitiful few) of them convert easier because they aren't very good Muslims. I am skeptical of the kind of Christian a poor Muslim would make.

"In the Name of Allah"

But to go back to Missionary Keislar. He reports, obviously horrified by the idea, that a resolution passed by Pakistan's Constituent Assembly was headed (prefaced, I suppose he meant, as is almost any document in the Muslim World) by the Quranic quotation "In the name of Allah (God), the Beneficent, the Merciful." What's wrong with that? Or does Missionary Keislar subscribe to the continental heresy (especially dear to Neo-Orthodox) that Dieu or Gott or any other white-man, Western-language equivalent of our English God means God, but that Allah, the Arabic-Muslim equivalent, must mean another God, given time, history—and Barth. In this age when atheistic materialists threaten to take over the world, Missionary Keislar might well rejoice that there remain countries that preface their documents by an appeal to the One True God.

Creating Misfits

French law in Algeria and Tunisia has indeed created difficulties for Christian missions. But we have accepted it and encouraged our converted orphans (a practice Muslims consider less than ethical) to become French citizens. In the name of Christ we have created some of the best misfits in North Africa and France today, people alien to their own kin and country. The Christian community has

failed to produce one single leader in the Tunisian independence movement, or, as far as I know, one leader in the Algerian resistance movement. We believed, or acted as if, the French would always be there.

When I asked a group of young Algerian Christians in 1949 whether any young Christians were taking an active part in the nationalist movement, the missionary interpreting for me refused to translate the question. "They would think it silly for a missionary secretary to ask Christians a question like that," he said. He also thought I was "silly" or worse when I forecast freedom for all three countries within a quarter of a century and said we should prepare for it. Not 10 years have passed and Morocco and Tunisia have long been free, and for Algeria it can be at worst only a matter of months. Yet, Mr. Reid talks only of homes for children that produce Algerians who "see the contrast between Muslim and Christian homes. Many of them have become devout Christians and members of The Methodist Church." It does not say they most often become de-nationalized, homeless people, cut off from their culture. This has led the great British missionary, Spencer Trimmingham, to raise the question whether it is Christian to convert Muslims.

Christian Service

The real point of missions in North Africa or elsewhere in the Muslim World should not be so much conversion as Christian service. And, indeed, that is what it has amounted to, whatever the motive of the missionaries. That is what the Muslim leaders came to thank Bishop Garber for, asking him to send more missionaries. If Christianity could do a bit more humble service here and there throughout the world and a bit less "proclaiming," I think the Gospel would be given larger hearing. And particularly among Muslims, for it is their Gospel, too.

Islam—Its Role in the Making of the New World

by

Marshall G. S. Hodgson

At its beginning it would have been hard to guess, that Islam was to play so great a role in the world: first in the creation of a great Middle Eastern Empire, the Caliphate; then when the Caliphate broke up, as basis for the most powerful international civilization of the medieval world; and finally in our time as a world religion which is by some standards the most widely distributed of all faiths. In the Middle Ages Muslims believed themselves to be on the way to taking over the whole world and turning it into single divinely guided society. They came nearer to uniting the world than we usually realize; and the brotherhood of Islam still provides one of the most active ideals at work among mankind.

When the Arabian tribes were brought together by Islam into a single state, they quickly burst the bounds of Arabia, and within decades found themselves masters of the Middle East, heirs to half the Roman Empire and the whole of the Persian. At first Islam was the badge of the ruling Arabs; but the subject peoples—Christians, Jews, Zoroastrians, Buddhists—were not slow in adopting the new and dynamic creed, sometimes despite the objections of the Arabs, many of whom preferred to keep their privileged faith for themselves.

A Great Civilizing Force

Within two centuries Islam had become the predominant religion in most of the lands ruled by the Arab Caliphate, while the Arabic language had become the common vehicle of its burgeoning cultural and commercial life. In this way a great civilization, with its own literary, artistic, and intellectual traditions, was built around the Muslim faith. When the Caliphate broke up in the tenth

century, the civilization remained, to be carried round the world and enriched by the various Islamic peoples.

This civilization was now given its social unity no longer by a single state and a single language—Persian soon became an international cultural language rivalling Arabic; and in time many other languages became important locally—but by a single system of sacred law. This law covered in principle every aspect of personal life—etiquette and ritual and belief as well as points of contract or of inheritance. Though not all parts of the sacred law were equally applied among all Muslim peoples, it produced enough uniformity in essentials to make it possible for a Muslim from any country to have citizenship rights throughout the Dar al-Islam, the territory under the Muslim rule.

A learned man from Morocco, travelling to see the world, might be made a judge when he lived for a time in India as easily as if he were in his own country thousands of miles away. At the yearly pilgrimage to Mecca, Muslims from the most distant lands met and might share their concerns. With such relatively free interchange, Islamic culture, though it was diverse from country to country, maintained a common heritage in all its forms. Thus in its exquisite grace the Taj Mahal reflects Indian traditions differing widely from those of the Balkans or of North Africa; but it was as obviously built for Muslims as any mosque in Istanbul or Tunis.

A Cultural Force

The culture with such effectively flexible institutions fostered was worthy of them. Straddling the crossroads of the world, the Islamic society was in a position to gather its inspiration from most of the civilizations that had arisen before it. It did not fail to do so; but whatever it learned from the past it made its own, and generally improved.

Apart from the grand simplicity of the religion itself, its glory was in its literature, especially its poetry. This grew out of the classical genius of pre-Islamic Arabia, which Muslims never

ceased to respect, but which in Islamic times achieved far greater amplitude and variety. The untranslatable subtlety of Arabic verse and the versatile sweetness of the Persian poets have inspired local literatures wherever Islam has gone.

More accessible to outsiders have been the splendors of its visual arts. In painting and architecture were mingled the traditions of pre-Islamic Iran—going back to ancient Mesopotamia—and those of the Graeco-Roman world. The lovely miniatures of Persia and India owe much of their grace to the further addition of a Chinese influence; the architecture, the strength and precision of Islamic art, its delicacy combined with uncompromising orderliness, are fully its own.

An Intellectual Force

Muslims proved industrious scholars, and notably indefatigable historians. Above all must be mentioned their natural science. They accumulated a wealth of further data: astronomical observations which helped prepare the way for the acceptance of the Copernican theory, alchemical experiments which much enlarged the realm of chemistry, algebraic solutions, geographical data, philosophical problems, botanical discoveries, medical techniques. The age of creative Islamic science did not last so long as that of creative art; after five or six centuries the Muslim peoples ceased to produce much that was new. Yet the scientific heritage did not cease to discipline the minds of cultivated Muslims everywhere.

A Unifying Force

In the course of the centuries the Muslim faith, and with it the Islamic culture, was spread far beyond the old limits of the Caliphate by the preaching of merchants and mystics, or by the prestige or force of conquering monarchs. In some areas, as in China, though many were converted to Islam, the Muslims never gained power. In most parts Muslim rule spread at least as fast as the Muslim faith. Islam had been first established in the Middle

East, and Muslim rulers there long made it a point to carry Islam into the two great populous regions on each side—Europe and India. India proved the more vulnerable and by 1300, Muslim rule had been momentarily extended almost to its southern tip; on the other hand, by 1529—and again in 1683—the Ottoman Turks were besieging Vienna in the heart of Europe. In other directions Islamization was perhaps less romantic, but more lasting. As can be seen from the map, by 1500, Islam dominated much of northern Africa and of Central Eurasia, and the coastlines around the Indian Ocean.

Even where they did not convert or conquer, the Muslims had an important cultural influence. Thus in Africa, peoples which had not yet accepted Islam often adapted elements of Muslim practice to their own cultures. In most parts of India even Hindu courts recognized the excellence of Indo-Muslim culture. Islamic handicrafts and art objects were eagerly received everywhere; and in lands as far apart as Western Europe and China, till the end of the Middle Ages, astronomy and the other sciences were studied in large part from Muslim masters. It might easily have been supposed that Islam, from its central position, was destined to unite the Old World under its own leadership.

The Tide Turns

In the midst of this expansion the West Europeans, emerging from relative obscurity, upset all expectations. In the generation of about 1500 the Europeans proved themselves masters of the oceans: of the Atlantic and Pacific, together with a New World which lay between them; and even of the Indian Ocean, the great highway of Islamic trade, after a sharp struggle with the Muslims concerned. During the following centuries, while some khanates fell before the advancing Russians, elsewhere the Dar-al-Islam continued to gain ground—in the Sudan and Turkestan, in India and Malaysia, and even in Europe.

But within the West, radical transformations were taking place, intellectual, social, and economic, which were to mark an epoch for all mankind. The Europeans, the first to undergo the effects of these transformations, came to have a greatly disproportionate power as compared with other peoples, and especially in the generation of about 1800, this new Western power manifested itself throughout the world. From the time of Napoleon's expedition to Egypt the Muslims of the Middle East were faced with the fact that they would have to go to the European schools if they were to maintain even a degree of independence; while at the same time divided India, once a great Islamic empire, was conquered outright by the British. The Islamic peoples everywhere found themselves on the defensive before the once despised Christians.

Western Domination

During the nineteenth century, Western domination, in one form or another, spread over the whole world, and ended by altering radically the circumstances in which henceforth all people must live. The Muslim peoples, either under direct European rule or under constant interference by European Powers, had to adapt themselves perforce to the European world order adopting Western rules of commerce and citizenship, the new Western means of transportation and communication, Western military methods and scientific discoveries.

Gradually they began to undergo like transformations to those which had already affected the West; and in the twentieth century, as Western power has receded, they have taken up (in common with the rest of the world) the task of forging new destinies for themselves in the new age, on an equal basis with the Western peoples. In country after country new national institutions have been built up to replace the medieval social patterns; and these new nations have been integrated into a world order which, in the day of the United Nations, the Islamic peoples have had a share in forming.

The unity of Islam can, therefore, no longer be built on the same basis as in the later Middle Ages; but as a continuing faith, Islam can perhaps find a greater unity and strength than before. Thus it can be claimed that when the Caliphate broke up, Islam as an international civilization became stronger, freed from political limitations, and expanded more than before; so also it may be that, now that the particular juridical forms which tied together the Islamic civilization of the later Middle Ages have ceased to play their former role, Islam will find even more effective means of embodying itself.

Its Role in Modern World

National diversities can be frankly faced without the demand for rigid uniformity that sometimes seemed necessary in the Middle Ages; and with modern methods of communication Muslims from the farthest parts of the world even living in the midst of non-Muslim majorities, can share together their search for a divinely ordered life. However, this may be, certainly the dignity of membership in the world-wide brotherhood of Islam is still so appealing that Islam is actively growing in many areas, more often as a result of personal contacts than through the efforts of the missionaries that have been sent out in recent decades by several Muslim bodies.

Though Muslims will not play just the same role in the world's future as they have in its past, their role is bound to be of great importance if only because they are established so widely and strategically among mankind. There are not many more than 350 million Muslims—not more than a sixth of mankind, fewer than Christians and possibly than Buddhists—but they are distributed among many areas rather than being massed in a single part of the world. Islam was founded by Arabs, and many of the lands conquered by the Arab Caliphate came in time to speak Arabic, which as the language of the Quran continues to be revered by Muslims everywhere. But today only a fraction of the whole body of Muslims is found among the Arabic-speaking peoples.

Muslim Populations

As can be seen on the map, there are about as many Muslims in Indonesia alone as in all the Arabic countries put together; more than a quarter of the Muslims of the world are in India and Pakistan and use the various languages of that sub-continent. Only about two-thirds of the Muslims live in countries where they form a majority, and these countries are widely scattered; for instance Senegal (70%), Albania (68%), Egypt (91%), Zanzibar (100%), Uzbekistan (80%), Pakistan (86%), Indonesia (93%). About a third live in countries where a strong minority is Muslim, and these countries are even more widely scattered: for instance, Dutch Guiana (25%), Nigeria (33%), Yugoslavia (11%), Lebanon (46%), Tanganyika (19%), India (11%), Thailand (4%), Fiji Islands (7%). Sometimes these minorities are of great importance. Eleven per cent of the population of India amounts to forty millions, who play a significant part in Indian life and in the Indian Government; and there are estimated to be ten million Muslims in China, more than in all the Arab "Fertile Crescent."

Islam not only dominates the geographically pivotal Middle East but has strong footholds in most of Africa, throughout the Indian subcontinent, in large parts of the Soviet Union and parts of China, in Malaysia, and in south-eastern Europe.

Thus in the Old World, where the over-whelming majority of mankind still live, Islam is of major importance in almost every region; and even in the Americas there are some Caribbean lands where it forms an important minority. Where it is not strong, either migration or missionary work—as in America—has often had some effect, so that it is at least represented in small numbers almost everywhere.

—*Unesco Courier.*

The Impact of Islam on Western Civilization

In searching for an explanation of the flowering of Arab civilization in history, one is inevitably led back to the Seventh Century rise of Islam, the dominant religion in the Arab World. Prior to Islam the Arab World, restricted to the boundaries of the Arabian peninsula, had shown little interest in the arts save for the limited fields of oratory and poetry.

But the Prophet Muhammad, who started preaching the message of One God in 611 A.D., gave the Arabs a new impetus towards the pursuit of knowledge. As related in the Holy Book of Islam, the *Koran*, and in the Traditions (*Hadith*), the Prophet exhorted his followers to seek knowledge "even unto the remotest part of the world."

"Acquire knowledge because he who acquires it in the way of the Lord performs an act of piety," the Prophet declared. "Knowledge enables its possessor to distinguish what is forbidden from what is not; it lights the way to heaven; it is our friend in the desert, our society in solitude, our companion when bereft of friends . . . With knowledge the servant of God rises to heights of goodness and to a noble position, associates with sovereigns in this world and attains to the perfection of happiness in the next."

Impressing upon his followers the necessity for seeking knowledge, Muhammad would say: "The ink of the scholar is more holy than the blood of the martyr," and "He who leaves his home in search of knowledge, to him God shows the way to paradise."

The Prophet's emphasis upon the value of knowledge laid the foundation for the great Arab cultural movement which was to enrich all mankind, for he inspired Arab scholars to search the world for

knowledge. Even during Muhammad's lifetime, educational institutions were created which became the forerunners of the great Arab universities of Damascus, Baghdad, Cairo and Cordova. In the days of the Prophet and the four early caliphs who succeeded him (632-660 A.D.), educational advancement in the Arab World concentrated upon those branches of learning which were related to religion or were of practical value in everyday life. However, literature and the arts were by no means neglected, for such famous leaders as Ali and Ibn Abbas gave public lectures on poetry, grammar, history and mathematics; others gave lessons in the art of recitation and calligraphy.

The Omayyad Dynasty

In the year 661 A.D. a new dynasty known as the Omayyads succeeded to power in the Arab World, making its capital in Damascus and ruling until the year 750 A.D. During the reign of the Omayyads the greatest intellectual progress was made in the field of poetry, where the rich heritage of pre-Islamic poetry was revived and re-invigorated. At the same time the Arabs gave refuge to many distinguished learned men who fled from the fanatic persecution of the neighboring Byzantine Empire. The Nestorian professors of philosophy and medicine, for example, took refuge in Arabia, as did two prominent Christian writers, Johannes Damascenus and Theodorus Abucasa. These exiles gave new impetus to the cultivation of science and literature among the Arabs, and from Medina in the Arabian peninsula a stream of unusual intellectual activity flowed towards the capital in Damascus.

Under Omayyad rule, the Arabs were passing through a period of probation which prepared them for the great cultural mission which still lay ahead. The height of Arab civilization—the "Golden Age" of Islam—was achieved in the following centuries, during the

reign of the Abbasid Dynasty in Baghdad and the independent Caliphate of Cordova in Spain.

The Golden Age of Islam

Under the Abbasids, who ruled from 750-1258 A.D., the Arab people became the repositories of human knowledge and culture. Arab scholars travelled to every section of the known world searching for knowledge, and brought back the fruits of their research to the glittering capital of Baghdad. Priceless treasures of wisdom from Greece, Rome, Persia, India and China were brought to Baghdad and translated into Arabic by distinguished scholars; the great philosophers of the ancient world—Galen, Dioscorides, Themistius, Aristotle, Plato, Euclid, Ptolemy—were studied side-by-side with the *Koran*.

From every corner of the globe students and scholars flocked to the great Arab centers of learning in Baghdad, Cairo and Cordova to attend courses given by Arabic professors. Christian scholars from remote sections of Europe attended Arab colleges, and the voices of Arab professors were heard from the shores of the Atlantic to the Indian Ocean.

Building on the Greek heritage (and correcting it when necessary), the Arabs soon added their own original contributions to human civilization. In medicine, they made extensive discoveries in surgery, pharmacopoeia, and contagious diseases; in mathematics, they invented the zero (*sifr*), gave Arabic numerals to the Western World, and advanced the study of geometry, trigonometry and algebra (named from the Arabic *al-jabr*); in philosophy, they adopted a scientific attitude of "observe and experiment," detached from orthodox dogma, and in geography they kept alive the notion that the world was a sphere, thus inspiring the voyage of Christopher Columbus to the New World.

These ideas, and many other Arab contributions, came to the Western World only after the establishment of translation centers in Spain during the Twelfth Century. By this path—translation of Arabic works into Latin—the torch of knowledge was finally rekindled in the West.

The Arab World (January, 1958)

Sayings of the Holy Prophet

The Prophet Muhammad said, "I would not value having the whole wealth of the world in the place of this revelations. 'Say: O My servants, who have oppressed your souls, despair not of the mercy of God.'

A man said, 'What is the condition of him who has associated others with God?' The Prophet Muhammad remained silent; after that he said, 'Know that him also God forgives; but on repentence.'

* * * * *

A sincere repenter of faults is like one who has committed none.

* * * * *

God says, 'Verily My compassion overcomes My wrath.'

* * * * *

The Prophet Muhammad said, 'My cherisher has ordered me nine things: (1) To reverence Him, externally and internally; (2) to speak true, and with propriety, in prosperity and adversity; (3) moderation in affluence and poverty; (4) to benefit my relatives and kindred, who do not benefit me; (5) to give alms to him who refuses me; (6) to forgive him who injures me; (7) that my silence should be in attaining a knowledge of God; (8) that when I speak, I should mention Him; (9) that when I look on God's creatures, it should be as an example for them: and God has ordered me to direct in that which is lawful.'

BOOK REVIEWS

The Religion of India: The Sociology of Hinduism and Buddhism. Max Weber. Translated and Edited by Hans G. Gerth and Don Martindale. Glencoe, Illinois. 1958. The Free Press. 392 pages. Price \$6.50.

The Religion of India is an explanation of the social and political behavior of this vast and mysterious country in the proper context of religions followed and practiced by its teeming millions. We read of a secular government in that country which contends that any discrimination on the basis of caste is basically contrary to the Indian constitution. Yet the old social patterns continue to wield their strong hold on almost every aspect of Indian life. Dr. Weber has attempted to explain this and other puzzling enigmas of India by giving a penetrating and objective portrayal of the Indian religions. In dealing with Hinduism, Buddhism and other old faiths of this country, he is neither superficial nor sarcastic. He is well known as one of the most eminent scholars of social sciences in the twentieth century. As a sociologist, his influence on the contemporary thinking is tremendous.

Very aptly, the author describes that the national form of Indian religion, Hinduism, is strictly a birth-religion. One belongs to it merely by being born to Hindu parents. It is exclusive in the sense that in no other way can the individual enter its community, at least in the circle of those considered fully qualified religiously. No matter what his beliefs or way of life, anyone not born a Hindu remains an outsider, a barbarian to whom the sacred values of Hinduism are in principle denied.

One should venture to comprehend the Indian caste system only in this context in order to get an accurate picture. The caste tends to become more exclusive in a more Hinduized society. Caste, that is, the ritual rights and duties it gives and imposes, and the position of the Brahmans, are the fundamental institutions of Hinduism. It is true that, to some extent, the Hindu caste order is today profoundly shaken. But despite that, the social rank, to a very great extent, is determined by the caste. This pattern is in return reflected in political and other social behaviors of the Indian people. And, since it takes its roots in the depths of religious convictions, it may be a long, long time before India can get rid of this stigma. It is only fair, therefore, that the Indians be judged in context of the social values they hold as an integral part of their spiritual ideology.

Dr. Weber's treatment of the subject is revealing and refreshing. This outstanding work should be equally valuable for a layman and a student of the subject.

Patterns in Comparative Religion. Mircea Eliade. Translated by Rosemary Sheed. New York. 1958. Sheed and Ward. 484 pages. Price \$6.50.

This book is a translation of the author's French work entitled *Traité d'histoire des Religions*. Dr. Mircea Eliade, a Hungarian by birth, is a professor of the history of religions at the University of Chicago and is the author of several other volumes. In this volume, he has attempted to explain the religious phenomena by studying the element of sacred in it. Religion has been a subject of study from various angles—sociological, physiological, aesthetic, economic and others. Dr. Eliade contends that in order to understand religion in its true perspective, one has to understand in the sense that it is *religious*. Accordingly he makes various "hierophanies," manifestations of the sacred, as the subject of his present study. He feels that if we collect all kinds of evidence on various hierophanies and try to find meaning in all of them then we can get to a coherent system.

The author has discussed various forms of the sacredness, professed by different faiths, of sky and sky gods, of the sun, moon, water, various types of stones, the earth, the vegetation and the place and time. He observes that while sacred has played such an essential part in the formulation of various religions, there has also been a contrary tendency of resistance to the sacred. This resistance, in his opinion, has indicated to some extent the growing importance which the values of human life tend to attain. Dr. Eliade plans to discuss these contrary tendencies of man in a companion volume to this book.

He concludes by saying that history can never succeed in abolishing the need for religious experience. Even the dialectic of hierophanies allows a re-discovery of all religious values. History of religion in the author's words, can be expressed in terms of the drama of losing and redefining of religious values, a loss and rediscovery which are never, nor can ever be, final.

The Muslim Sunrise

A quarterly magazine of the faith of Islam founded by Dr. Mufti Muhammad Sadiq and published by The Ahmadiyya Movement in Islam, Inc., 2141 Leroy Place, N. W., Washington, D. C. Editor: Khalil Ahmad Nasir, Ph.D.

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